614 622 /216 cont./ is the most honored and respected person, whose decision is equal in power to the judgment of a biy. The father occupies the central position in the family. He is the full and absolute master, while the woman and children are in the position of servants. The conditions of life place the woman considerably higher, however, than she would have to be juridically. In fact she is the main head of the house, since on her shoulders lies the raising of the children, the preparation of food and clothing, going out for the livestock near the village, the making of articles for domestic use, the setting up of the dwelling (yurt) and keeping it in order, etc. In general she takes a large part and even the major part in all the household affairs of the family, and by this very fact she emerges from the unenviable position in which she is placed by law. According to the law, she is the simple property of her husband, and after his death she comes into the possession of the brother or family of her husband (this last, however, has already begun to go out of usage).

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[968] [978]

ooo We shall say a few words about the principal rituals of the Kirghiz /Kazak/.

581 Among the Kirghiz /Kazak/ marriage can never be considered a sacrament or sacred ritual as it is, for example, among us. Among them it is a civil arrangement. Modern marriages are arranged primarily on the basis of such considerations as becoming allied with a clan that is rich in land, or with a clan that is influential in elections, or, finally, to improve the household by means of the bride-money /kalym/. On these bases the personal participation of the groom and bride becomes superfluous, and an agreement is possible while they, the groom and bride, 583 are still in the cradle. In former times the bride-money was of two types -- the sultan type and the Kirghiz /Kazak/ type. The former /217/ consisted of 47 head of various kinds of livestock (camels, horses, cows, and smaller animals), and the latter of 37 head of the same livestock. The entire clan of the bride took part in raising the bride-money, and the entire clan [978] of the groom shared in receiving it. Now only the father of the bride takes part in providing the bride-money, for which reason its size has begun to vary greatly. /The author's further remarks